The True Christians Plaine Way to HEAVEN.

Wherein is shewed the great Afflictions which God imposeth upon his Children, in this life:

And the assurance of their delivery out of the same:

Being very profitable and comfortable for all those who are in any crosses or afflictions.

Hereunto is added Prayer for Morning and Evening, and Graces before and after meat.

Psalme 34. Vers. 9.

Many are the troubles of the righteous, but the Lord delivers them out of all.

BIBLIOTHECA

By *W. S.*

Dedicated to all those that desire to arrive at Mount Sion, the harbour of Peace and Joy.

LONDON,
Printed for *Edward Blackmore*, and are to be sold at the signe of the Angell in S. *Pauls* Church-yard, 1641.

The true Christians *Plain way to Heaven.*

PSALME 107. VERSE 6.

Then they cryed unto the Lord in their trouble, and he delivered them out of their distresse.

REmember first of all, Christian Reader, that through many afflictions thou must enter into the Kingdome of Heaven, as here in this Psalme the Prophet David sheweth how many wayes God doth afflict his Children, that he may bring them unto him. First, as in the 4 verse, he sheweth how he afflicteth them; secondly, whereby they are troubled in conscience, then they cryed into the Lord; and how ready and willing the Lord is to deliver them out of their distresse, Then they cryed unto the Lord in their trouble, and he delivered them out of their distresse; from whence we gather this instruction, that af-

flictions sanctified, are excellent preparatives to repentance. First, it is to be proved by Manasses King of Iudah, who being led captive into Babylon, and being cast into prison, and in chaines, confesseth his sins, and prayeth unto the Lord, and the Lord delivered him out of his distresse. Againe, in the Prodigall son, who being in affliction, was faine to eat huskes with the swine; then he said, I will rise, and go to my Father, and say unto him, Father, I have sinned against Heaven and before Thee, and am no more worthy to be called thy son; and his Father graciously received him. Againe, we reade in the third chap. of the Lamentations of Ieremie, the Church of God being in afflictions, saith in the fortieth vers. Come, let us search and try our wayes, and turne unto the Lord, and he will be mercifull unto us; for there is no childe of God, but must suffer crosses and afflictions in this life: for in the 12. of the Heb. and the sixt verse, The Lord chastens every sonne whom he receiveth Here we may plainly see that if we are not chastened, wee are no sonnes; for all the Saints of God that have gone before us, have trod this trace. Your common way to the spirituall Canaan, is to passe through the Wildernesse of afflictions. All the Patriarches, Prophets, and Apostles have done this. Christ himselfe hath begun to you of this cup, and will ye not pledge him: doe ye thinke to go to heaven in a feather-

bed,

bed, all at hearts ease? Heaven is a strait gate, & we must strive hard to enter in; for the straitnesse of this gate is afflictions; and therefore all the Patriarches, and Prophets and Apostles, and all the Saints of God, nay Christ himselfe hath found harsh & unpleasant. Therefore come down you proud sons of Zebede; before you think of sitting in the Throne, first learne to drink of the cup; ye must first suffer with Christ, before ye can reigne with Christ; yee must weare the crowne of thornes before ye can weare the Crown of glory; but let us know this, that it is not flesh and blood can do those things, but the Almighty power of a strong God, working in a poore, weake, and fraile man.

The reasons why God doth afflict his children in this life, are; first, because he may heare from them; for hee knoweth our nature, is well acquainted with our disposition; he knoweth we will not come unto him but when we stand in need of him: but when we come into any trouble or affliction, then hee is sure to heare of us; as he saith by the Prophet Hosea, 5.15. In their afflictions, they will seeke me early. And againe by his Prophet Esay, 26.16. Lord, in their trouble they have visited thee; they have proured out their prayers when thy chastisements were upon them.

A second reason is, because it is good for them, as the Prophet David saith in the 119. Psalme, It is good for me that I was

afflicted, for hereby I learne to know thy Statutes: here he sheweth, by his afflictions he had learned a great deale, and was become a good scholler in Gods books, and well beseene in his Statutes and Lawes, and grown to a great deale of wisdome and iudgement by his chastisments, and all things turned about in Gods mercifull providence, to his everlasting comfort. For I say againe and againe, that all things turne to the best for Gods chosen people; and therefore what state soever God would have his children to be in, it is the best for them, whether it bee sickneſſe or health, poverty or plenty, prosperity or adversity, for sometimes sickneſſe is better than health for Gods children, poverty than plenty. Are Gods children therefore sicke? it is the best for them; are they poore? it is the best for them; are they in many troubles? it is the best for them; because their heavenly Father will turne it to the best. He will cut us short of our lusts and desires, because he knoweth we will love our lusts. He like a loving Father, will take the knife from us, lest we should hurt our selves with it; he will not give us too much ease nor prosperity in this life, because we will be the worse for them; he will not give us continuall reſt like standing ponds, he knoweth then we will gather scum and filth; hee dealeth most fatherly and mercifully with us in all things, and in a word, when we thinke hee doth us most hurt,

hurt, then hee doth us most good.

A third reason is, for the triall of our faith and patience; for faith doth not shew it selfe most glorious when we have most sight or feeling of it, but rather when we feele and discern to the contrary; for when Iob felt nothing but Gods wrath against him, even then he shewed a most victorious faith, Iob. 13. 15. who said, although thou slay me, yet will I trust in thee: We reade the same of Iacob in his tedious conflict with the Angel, Gen. 31. 24. who said, I will not let thee goe, except thou blesse me. And we reade Mat. 15. of the woman of Canaan, who though she had many repulses and denials, yet continued her suite, and was commended for her faith by Christ, who was the author and giver of her faith; therefore for the better strengthening you in these tryals, consider, I beseech you, they are but for a moment; what is a moment of afflictions, to an eternall weight of Glory: it is but as it were a harsh breake-fast, as one of the holy Martyrs said being burning at the stake, after which, saith he, there will follow ỹ most daintie and delicious dinner that ever was, even the full fruition of the ioyes of Heaven. If we did but feele the torments of hell, and the ioyes of Heaven; what triall would wee not undergoe that wee might escape the one, to enioy the other? Be not therefore so much cast downe in your tryals, but as S. Peter sayes 1 Pet. 4. 13.

Reioyce in as much as yee are partakers of Christ sufferings, that when his glory shall be revealed, yee may be glad with exceeding great ioy.

Obiect. Some may obiect and say, that if our afflictions and crosses did come onely from God, it were somewhat; but oftentimes, they come from men which beare us no good will; and therefore it is no marvell though they make us impatient in our afflictions.

Answ. To it I answer, those men are but instruments wherewith God doth afflict his Justice upon his children; An example we have in Ioseph, who knew well enough the bad dealing of his brethren with him, yet he looked not so much unto them, but to a further cause; namely, unto the Lord, as himselfe sayes, as you may reade Gen. 45. 5. It was not you, but it was the Lord that sent me hither before, for your preservation. Then they cryed unto the Lord in their trouble, and hee deliuered them out of their distresse.

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Here follows the use of Incouragement to all the children of God, who though they suffer many Afflictions, yet they are sure of their Delivery in his appointed time.

WE reade in the 13. of Luke, how the daughter of Abraham was 18. yeers bound by Sathan, and loosed by our Sauiour Christ; and we reade in the 5. of Iohn of a man that was diseased 38. yeeres, who was cured by Christ; as S. Peter sayes, 2. Pet. 2. 9. The Lord knoweth how to deliver the godly out of temptation. As if he should say, that he were so experienc't in it, that he could do it without any trouble at all. And againe, Ioseph being in prison, when his appointed time was come, the Counsell of the Lord had tryed him, the King sent and loosed him, and the Ruler of the People delivered him, Psa. 105. vers. 29. 30. Againe, Psa. 34. the Righteous cryeth, and the Lord heareth them, and delivereth them out of all their troubles; the Angell of the Lord tarrieth about them that feare him, and delivereth them. And again in the 91. Ps. the Lord saith concerning the righteous man, Because he hath loved

me, I will deliver him; I will exalt him because he hath knowne my name: Hee shall call upon mee in his trouble, and I will be with him, and I will deliver and glorifie him: And againe, we reade in the 5. of Iob, Eliphas the Temanite said to Iob, in the sixth trouble he will deliver thee, and the seventh evill shall not touch thee. Many more proofs may be alleaged for the proofe of this: but this may suffice; here you may plainly see, that as sure as there bee troubles and afflictions for the children of God, so sure is there deliverance out of the same; for as we may write of the one to be as sure as the coat is to our back, so may we in Gods good time write of the other to be as sure as the Lord is true; for Abraham was in trouble, but yet delivered; Iob in trouble, but yet delivered; David in trouble, but yet delivered; Ionas in the Whales belly, but yet delivered; Daniel in the Lyons den, but yet delivered; the three children in the fiery furnace, but yet delivered; Paul in innumerable sorts of troubles, but yet delivered out of all. These things being true that hath been said, it follows that Gods children are chastned only for their good, and evermore sure of their deliverance, in his appointed time: and therefore there is no reason why Gods children should be too much cast down in their afflictions. Can a Father forget his children, or a King his subiects, or a Master his servants, or a Shepheard his sheep? Doth not God himselfe say that he

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will never leave us, nor forsake us? Heb. 13. 5. Doth not our heavenly Father know that we have need of all these things: hath he not said, we shall want no outward things: hath he not said they shall be all cast upon us: why then should we hang downe our heads, why should we not pluck up our hearts and rejoyce: God is our heavenly Father, hee is our best friend, he is our daily Benefactor, he keeps us all at his own cost and charges; he thinks nothing too much for us, he is most chary and tender over us, he will not suffer the wind to blow upon us to hurt us; he hath promised we shall lack nothing that is good for us, so long as we live: Why then should wee not pluck up our hearts and rejoyce: Heaven is ours, and Earth is ours, God is ours, and Christ is ours; and as the Apostle saith, 1 Cor. 3. 21. All is yours, and you are Christs, and Christ is Gods; the world clappeth their hands, & crowneth long before it is day; and saith all is theirs; but the children of God may say, and say truly, all is theirs; for they have a true title through Christ to all the creatures; many are their privileges, and great are their prerogatives; they are free of Heaven, free of Earth, they are the only free Denizens of the world. Christ hath purchased their freedome for them, therefore they are free indeed, free from sinne, free from hell, free from damnation; they are young Princes, Angels fellowes, descended from the

Highest

Highest house of the blood Royall of Heaven; they are States of Paradise, Heirs apparant to the immortall Crown; therefore God hath commanded his Angels to guard them, being such young Princes as they are; he hath given a very strict charge to all his Creatures to loke unto them, and to see unto them that they take no harme; so iealous, so charie, so tender he is over them: the Angel must comfort Iacob, the Whale must receive Ionas, the Ravens must feed Elias, the Sun and Wans must stay for Ioshua, the Sea must divide it selfe for Moses that his people may passe thorow, the fire must not burne the three Children, the Lyons must not devoure Daniel; all the Creatures must change their nature, rather than Gods people shall be unholpen and undelivered. O then, how great is the happinesse of Gods children? who can utter it, who can expresse it? they see not their owne happinesse, it is hidden from them; afflictions doe overcloud it, crosses doe dimme it, troubles doe shaddow it: there is an interposition of the Earth betweene the sight and it; but this is most certainly true, all the best is behind, the sweetest is to come, their happinesse doth not appeare in this life, it is hidden with God in Christ; when Christ appeares, then shall they appear also with him in glory. It doth not yet appear what they shall be, but when he commeth, they shall be made like unto him; their names are already taken and entred

entred in the Booke of life, and one day they shall be crowned; one day it shall be said to them, Come yee blessed of my Father, receive the Kingdome prepared for you from the beginning of the world; one day they shall enioy his presence, where is fulnesse of ioy, and at whose right hand there is pleasure for evermore. Well then, let all Gods secret ones reioyce and bee merry; howsoever in this world they bee troden under foot, and walk like shadowes, and counted the very rags and abiects of the world; yet the time will come when their happinesse and felicitie shall be such as never could enter into the heart of man; for it shall be endlesse, unspeakable, and inconceivable; and therefore there is no cause why Gods children should be too much cast downe in their afflictions; for though they be not free from all afflictions, yet they are free from hurtfull afflictions; for there is no rod, no crosse, nor no chastisement, but all in the end hath a blessed and happy issue; for this is most certaine and true, there is no crosse nor affliction, which God imposeth upon his children in this life, but if they endure it quietly, and trust in his mercy firmly, and tarry his good leisure obediently, it all commeth to a comfortable and blessed end; and therefore Gods children may reioyce in the middest of their afflictions, and patiently kisse his holy rod, seeing it is his good pleasure, I am willing withall, seeing hee will have

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it so; I am well content, as old Ely said, 1. Sam. 3. 16. It is the Lord, let him doe with me what he will. And as David said in a certaine Cave, 2. Sam. 15. 16. Behold here I am, doe with mee as it seemeth best in thine owne eyes; and againe David said in the 36. Psal. Behold, I was dumb and opened not my mouth, for thou Lord hast done it: behold here the patience of Gods children, and their humble submission to his most holy will: they know all shall end well, and therefore they are glad of it. To conclude this point, Gods children are happy in what state soever they are in, happy in trouble, happy out of trouble; blessed in sicknesse, blessed in health; blessed at home, and blessed abroad, and everywhere blessed.

The next is a Use of reproofe.

First of all, it reproves those that when any crosse, or affliction befals them, they fall to cursing and swearing; and therefore I beseech you consider how is it possible that any cursing or cursed person should be a member of that blessed Head Christ Jesus: who hath expressly forbid us to curse, as in. Matth. 5. Luke 6. Rom. 12. Where he saith, Blesse them that curse you, and pray for them that despitefully use you. In the 109. Psal. it is said of all them that accustome themselves to cursing, they delighted in cursing, therefore it shall happen to them; they loved not blessing, and therefore it shall be farre from them. In the 23. of Ecclesiasticus 13. it is said, That the

Plague

plague ſhall never depart from the houſe of the ſwearer: and therefore if ever yée deſire to be partakers of the Kingdome of Heaven, give your ſelves to bleſſing and prayer, and then you ſhall have that bleſſed welcome, Matth. 25. 2. Come yee bleſſed of my Father, receive the Kingdome. It ſerves to reprove all thoſe who being in afflictions, doe make great proteſtations, they will become new creatures, and yet ſo ſoon as their affliction is over, they become as hard-hearted & miſerable as before, like as the nine Lepers who being cleanſed, returned to their old bias again; & as S. Peter ſayes, The Dog that vomited, is returned to his vomit again; the Sow that was waſhed, is wallowed in the mire again; therefore let all ſuch know, theſe are but whips & laſhes, wherewith God doth whip and laſh wicked and ungodly men. And therefore in concluſion, let all thoſe to whom any croſſes or afflictions doe befall, for Gods ſake, for their own ſake, & for their ſoules ſake, labour to make their Calling & Election ſure, 2 Pet. 1. 10. & then they ſhall never fall; And that we may all ſo doe, I commend you to God, & to the word of his grace, who is able to build you up further, & to give you an everlaſting inheritance, among ſt̃ that are ſanctified. Now the God of mercy and the Father of all conſolation, proſper & ſanctifie you, and that which I have written unto you; to him be all praiſe, honor & glory, now and forevermore, Amen.

FINIS.

An

An exhortation to Prayer.

Iob. 33. 26.

HEe ſhall pray unto the Lord, and he will bee favourable unto him, hee ſhall ſee his face with ioy, and he will render unto him his righteouſneſſe.

Eſay 65. 24.

Before they aske, I will anſwer, *ſaith the Lord*; and while they pray, I will heare.

Ieremie 10. 25.

A curſe is threatned upon that Family that doth not pray unto the Lord.

Then let us not pray coldly with our lips, and our hearts farre from God: but powre out our Prayers with attentive minde, and a carefull heart.

Morning Prayer.

O Lord, prepare our unprepared hearts for the performance of this duty of prayer; give us the helpe of thy holy Spirit, without which we can doe nothing.

O Lord our God, and heavenly Father in Jeſus Chriſt, We thy poore and unworthy Children, doe here humble our ſelves before thy heavenly Maieſtie, to offer up our morning Sacrifice of Prayer and thanksgiving for all thy mercies and favours beſtowed upon us; acknowledging

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and confessing that we are miserable and sinfull wretches, conceived and borne in sin, brought forth in iniquity, and so have continued all our life time, breaking and transgressing all thy holy Commandements, in thought, word, and deed: So that in us there is no whole part from the sole of the foot to the crowne of the head; all is polluted with iniquitie, sin and evill: and therefore we have forfeited thy favour; and deserved for these sins everlasting damnation, and to be utterly throwne from thy presence.

Nevertheless, we appeale from thy Justice to thy Mercie, beseeching thee for Jesus Christ his sake, to be mercifull unto us in the pardoning and forgiveing all our sins, whether they be knowne or unknowne; good Lord blot them out of the book of thy remembrance, that they may never rise up either in this life to move us to desperation, nor yet in the life to come to bring us to eternall death & condemnation: that they be not a wall of separation at this time, to hinder our prayers from ascending up unto thee, and thy blessing from descending upon us. Seeing that we cannot do any thing that is good and pleasing in thy sight, we beseech thee that thou wilt so renew and change us in all the parts and powers of our soules and bodies, that as heretofore wee have bene instruments of ungodlinesse & sin, we may now be instruments of righteousnesse and

true holineſſe, all the dayes of our lives.

Together with our ſelves we beſeech thée bleſſe thy whole Church, whereſoever diſperſt, or howſoever diſtreſt over the face of the Earth. O Lord, fight for them that fight for thee, bleſſe thy friends and deſtroy thy foes: be gracious to this land where we live, continue thy holy Goſpel with us we beſeech thee. Bleſſe every particular member thereof, from the higheſt to the loweſt; whether by Sea or by Land, or in any Croſſe or affliction, or ſuffering for the teſtimonie of a good conſcience, or any that doe crave the benefit of our prayers; Lord, thou ſéeſt them all, thou knoweſt where they dwell; good Father, doe abundantly for them more than wee are able to aske or crave at thy hands.

Now we are to come to thée againe for our ſelves here preſent, giving thée hearty thanks that thou haſt kept us this night frō all hurt & danger, giving to our bodies ſweet and comfortable reſt. And as thou haſt brought us to the beginning of this day, we beſeech thée that thou wilt direct us this day by thy holy Spirit; kéepe us from all the temptations of Satan, from all kind of ſin and wickedneſſe, that being ſhadowed under thy wings, we may goe on conſtantly and chéerefully to the end of our dayes. Bleſſe all our true and lawfull endeavours this day; let us not lacke the thing without which we cannot ſerve thee; but that wee may have ſufficient, and not be chargeable,

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but rather helpfull unto others.

Grant these graces unto us, and whatsoever else thou knowest most needfull for us, and that for Christ Jesus sake, in whose name and words we doe conclude our unperfect prayers in that perfect forme which he himselfe hath taught us, saying Our Father, &c.

Evening Prayer.

O Gracious God, and loving Father in Jesus Christ, we thy unworthy children doe here bow downe our selves to offer up unto thee, our evening sacrifice of prayer and thanksgiving, for all thy blessings and benefits continued unto us; acknowledging and confessing that as we are borne & bred in sinne, and stayned in the womb, so have wee continually brought forth the fruit thereof both in thought, word, and workes: so that if we should goe about to reckon up our particular offences, we know not where to begin, nor where to make an end; they are farre more in number than the haires on our heads, or the sands in the Sea, for who knoweth how often hee offendeth O Lord, thou knowest our hearts, thou knowest our sinnes, nothing is hid from thee: our conscience doth accuse us of many and grievous evils; we daily feele by wofull experience how weake wee are to all goodnesse, and how willing towards all evill; our minds are

full of vanitie, our hearts are full of prophannesse, our affections are full of deadnesse, dulnesse and drowsinesse in matters of thy worship and service; yea our soules are full of spirituall blindnesse, hardnesse, unprofitablenesse, coldnesse, security: So that in very deed we are a lumpe of sinne, a masse of all misery, and therefore have forfeited thy favour, and procured thy high displeasure against us. But we beseech thee, looke not upon us as we are in our selves, but through thy Sonne Jesus Christ, and for his sake to pardon and forgive us all our sinnes: and accept his death and passion as a full satisfaction for them all; and we beseech thee seale up the forgivenesse of our sinnes by a testrimony of his blessed Spirit, that when wee shall be stript naked of all outward comforts, wee may have in us peace of conscience which passeth all understanding: worke in us true repentance in all particular actions; fill our soules with joy and peace in beleeving: fill us with all inward comfort and spirituall strength against all the temptations of the world, the flesh, and the Divell: Mortifie in us whatsoever is carnall, sanctifie us with thy Spirit, write it in our hearts for ever that wee may feare thy name; renew in us the Image of thy Sonne Christ Jesus daily more and more; never leave us nor forsake us till thou hast brought us to thy heavenly kingdome.

Wee beſeech thee to be mercifull to thy whole Church, call home thy ancient people of the Jewes, bring in the fulneſſe of the Gentiles; bleſſe this Land wherein wee live; bee thou ſtill our God, and give us grace to be thy people; remove farre from us all thoſe plagues and punithments which wee for our ſinnes have iuſtly deſerved; we beſeech thee prevent Popery, and continue thy Word and Goſpel to us and our poſteritie to the end of the World; confound all plots and devices of all thoſe that doe ſecretly or openly ſeeke to hinder the ſame. Bleſſe the Kings moſt excellent Maieſtie; Lord guide him by thy holy Spirit, that in all his wayes hee may ſeeke thy honour and glory; grant him a long, happy, and proſperous raigne over us: bleſſe him in his Royall Queene, the noble Prince Charles and the reſt of the Royall Progenie. Bleſſe all the Lords of his Honourable Private Councell, all the true hearted Nobility, the reverend Judges, the faithfull Magiſtrates; bleſſe all the Miniſters of thy Word and Sacraments; The harveſt is great, and the labourers are few; Wee beſeech thee to increaſe faithfull and painefull labourers in thy harveſt, and double thy Spirit upon them for the diſcharge of ſo great and weighty a duty. Bleſſe all our brethren at Sea; keepe them from all ſtormes and tempeſts, defend them from all their enimies:

Give good successe to all their lawfull endeavours, prosper their voyages, and in good time bring them home in peace and safety.

Bee mercifull to all thou hast layd thy hand of affliction upon, whether inwardly in soule, or outwardly in body, or for the testimony of a good conscience; O Lord, sanctifie all their afflictions to them, and in thy good time give a happy and joyfull deliverance.

Now wee are to returne to thee for our selves, giving thee hearty thanks that thou hast kept us this day from all hurt and dangers both of body and soule: that thou hast given us food and rayment, and all things needfull for this life, and hast blest our labours for this day, beseeching thee to continue thy favour to us this night: give unto our bodies sweet and comfortable rest this night, that our minds bee not drawne aside by the temptations of Satan, nor by unquiet dreames; but that wee may feare thee, and rest in thee, that when the light of the day shall spring forth and appeare, we being in perfect health, may joyfully rise up and walke forth in our severall callings, to the glory of thy name, and the benefit of our brethren.

Heare these our petitions for thy Church sake, and the Church for us, & Jesus Christ for us all: in whose name and words we further call upon thee as he hath taught us

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in his holy Gospel, saying, Our Father which art in Heaven, &c.

Learne these Prayers in your hearts,
And print them in your minde:
Using them morning and evening;
Great comfort shall you finde.

Grace before meat.

O Lord, we beseech thee blesse and sanctifie these thy good Creatures, which of thy great mercy thou hast provided for us; give us grace to receive them thankfully, and use them reverently, to the glory of thy blessed Name, *Amen*.

Grace after meat.

BLessed bee thy great and glorious Name, O Lord our God, for refreshing us at this time with these thy good Creatures of meat and drink: O Lord, we beseech thee that thou wilt make us truly thankfull to thee in all holy obedience according to thy blessed will: and good Father, sanctifie us more and more both in soules and bodies to do thine owne service, and that for Christ Iesus sake our blessed Saviour and Redeemer, *Amen*.

God save his Church, the King, Queen,

Prince

Prince, with the reſt of the Royall Progeny, and the Realmes: O Lord, increaſe our faith, forgive us our ſinnes, continue thy holy Goſpel with us, ſend us peace in our conſciences, that wee may doe uprightly and juſtly in thy ſight, through Ieſus Chriſt our Lord, *Amen.*

Grace before meat

O Gracious God and loving Father, that haſt kept us by thy good providence untill this time, by nourishing of us with thy good Creatures, and haſt now likewiſe farre beyond our deſerts beſtowed them on us againe, according to thy wonted mercy; we beſeech thee to bleſſe them, and give us grace to be thankfull unto thee for them, without murmuring or doubt of theſe graces for thy Sonne Ieſus Chriſt his ſake, *Amen.*

Grace after meat.

O Moſt gracious God and heavenly Father, we give thee humble and hearty thanks for refreſhing our bodies at this time with thy good Creatures; we beſeech thee to feed our ſoules with thy heavenly grace, that we may live eternally, through thy Sonne our only Saviour, *Amen.*

FINIS.